ZIONS HERALD

Jan 49
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Democracy And Dictatorship

I've just returned from Europe and know what the enormous damage looks like. I don't know how to talk about it, for it had upon me the effect of a physical blow. There are vast areas where fifty years will not be sufficient to clear the rubble and rebuild. And some of the hurts of war are not visible. We don't know what a broken heart looks like; no one can measure the loneliness of a mother who has lost her son.

I know that millions are hungry and cold. I was, too, but I stopped being hungry and cold. For them, it was the third winter,—a winter of suffering, fear and hate.

Now I'm back, back in our beloved America,—sheltered, clothed and fed; but I'm not comfortable. I believe the world's peace is endangered. Pass over, if you will, the question of being humane, I see no alternative to the necessity of the United States going all out in an attempt to ease the suffering. You can't talk to a man about mining coal more efficiently, if he and his wife and children are hungry and cold. And that all these United States funds might, from a peace standpoint, turn out to be a dead loss, should be seen as a possibility. The risk is a calculable one. But feed, clothe and shelter,—these things we must do.

But there is another aspect of the problem which should cause discomfort. The nations which so recently threw the whole world into holocaust of war, and those which today would make the world totalitarian,—in what tradition were the people of these lands trained? The religious tradition that liberates and calls for one common brotherhood? Or the tradition that enforces conformity to a single, prescribed pattern? The partialism of the creeds will never bring human solidarity. Dictatorship, religious as well as political, is all cut from the same piece. It is as ridiculous as it is illogical to advocate democracy in politics and, at the same time, submit to dictatorship in religion.

From the ranks of religious leadership today, the world needs to hear an exigent summons to the colors of one common humanity. The vast bulk of organized Christianity today pits man against his brother man, separates and divides. The world is in need of a religion that unites all men. Our world, under God, is One World.—Robert Cummins.

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New York

MARCH 10, 1948

FROM COVER TO COVER

DEMOCRACY AND DICTATORSHIP, on our cover, is a statement made by the Rev. Dr. Robert Cummins, general superintendent of The Universalist Church of America.

A PROPOSED NATIONAL METHODIST RURAL POLICY, by Dr. David E. Lindstrom, prominent leader in rural Methodism and professor of rural sociology at the University of Illinois College of Agriculture, Urbana, Ill.

THE DEVALUATION OF THE INDIVIDUAL, discussed by the Rev. Clifford H. Osborne, minister of Pleasant Street Methodist Church, Waterville, Me.

ZIONS HERALD AT CHICAGO, a report of the annual meeting of the General Board of Education made by the Rev. Clarence F. Avey, minister of Starrett Memorial Church in Athol, Mass., who represented the editor of ZIONS HERALD at this meeting.

JESUS AND THE TAX QUESTION, presented by the Rev. Ernest R. Bromley of Stoughton, Mass.

READERS WRITE

Brotherhood Dinners

I liked your editorial of Feb. 25th on Catholics Protestants and Jews. You express my feelings exactly. I have also attended many of these meetings, and I know that those working on such organizations are God fearing, deeply sincere people, but I haven't yet been able to find out what they have accomplished, except to report outbreaks of mob or rowdy events.

I am an Episcopalian, and of course make my contribution to my own church, but on my list I have a Catholic family of five little children, a Jewish orphanage and until recently a Negro boy, and in Europe a family half Christian and half Jewish. Considering their needs I did not feel that I could contribute to the organization which sent out the letter by Gen. Eisenhower, and I have a number of friends and acquaintances who are in the same position.

It seems to me that if the ministers would tell their congregations, from time to time, of the need of some family or some families, in their own parish, but not of their faith, and enlist the cooperation of three or four members of the church to visit the needy families, forgetting whether they were Jewish or Hottentots, but just needy people, more would be accomplished than by these "nice" dinners of which you speak.

It is clear in my own mind, but perhaps this is too mixed up for anyone else to understand.

BERTHA A. PEPPEARD,
Boston, Mass.

General Conference Please

That sore thumb sticking up in the *Discipline* needs amputation. I refer to that paragraph on divorce, 355. It is neither human, logical, or scriptural. It is actually anti-scriptural. It contradicts both Jesus and Paul. The "innocent party" may marry again, it states. That contradicts Christ, doesn't it? He, assuming that the particular woman in question was innocent, said, "He who marries her that is put away commits adultery." Where is the innocent party here?

Paul said, "So then if, while her husband liveth, she be married to another man, she shall be called an adulteress." When those traitors of the home asked Jesus if it were lawful to divorce a wife, we can't imagine Him replying, "When it is clearly established by competent testimony that the true cause was vicious conditions which, through mental or physical cruelty or physical peril, invalidated the marriage vow."

Christ never clouded the issue with endless parentheses and semicolons, dashes and commas. His statements were terse and in simple language. "He who puts away his wife and marries another commits adultery." His hearers understood that and it astonished them. "Moses gave us a bill of divorcement," they pleaded. "Yes," He said, "for the hardness of your heart."

Are we going to invalidate the words of Christ to accommodate these outlaws? What of the "mental cruelty" to the children of separation who are often abandoned to a state orphanage? The bears up here in the Maine woods don't forsake their cubs when a more handsome bear appears. Selah!

And note this — the minister who misinterprets this hodgepodge is liable to the charge of maladministration. It is to laugh! The truth is, there is not a Philadelphia lawyer, nor one from New England, who can tell when this rigmarole is rightly applied.

Here is a couple come a distance of twenty miles to be united in marriage. The minister has never seen them before. Where is "competent testimony" to come from in case one is divorced? The only course is for the minister to ask some embarrassing and insinuating questions as to who was responsible for the "vicious conditions that caused mental cruelty or physical peril" to the other. Is not that a pleasant prelude to a wedding ceremony for all present? Didn't the fran that paragraph envisage a scene like If a divorcee is guilty, is he going to c himself in the presence of his bride The whole thing is sacrilegious an flicting. Our marriage looseness is a n disgrace. One home in every three is up annually. Why not say simply to vorcee, "I have no desire to be offensi my Testament forbids me to unite i riage a divorced person whose forme is still living."

I heard over the radio the weddin mony of Princess Elizabeth. The c Westminster Abbey said, "Be ye well that as many as are joined togethe than by God's Word doth allow joined together by God, neither is the rimony lawful."

Accordingly, we are uniting in m those who are not joined together l when we agree to perform the marria mony for a divorcee. Such matrim not lawful. If we expect God to ho church, we must honor His Word.

(Rev.) ALBERT E. WH
West Newfi

Commitment Day

Commitment Day has come and was a glorious success. You helped an event of profound significance Methodist Church. Methodism is inc you. I want you to know how dee appreciation of all that you did. Wi editors, we would have missed a arm of strength. May God give yo of satisfaction in a good work wel

As you know, we made no attem in "returns." They are hard to secu administrators and pastors are mo "fussed" by appeals and occasional to send in "those tabulated reports." thing is "Commitment." The prime concern in the observance was the registration of purpose. words, the transaction was one be "signer" and his or her church. E —much more—between the "sig God.

"Spot reports," however, indicat day was remarkable in many wa percentage of our very largest chu served by "top-flight pastors" th selves with zeal into the obser course, an extremely high per medium sized and small churche the very life blood of the denomin themselves with abandon to the Very many youth fellowships "rea town" in the commitment of th total abstinence from the use beverages.

More than two and one half m were ordered by pastors. The se ment of the World Service A never sent out anywhere near so

other one printing, on order of the Mr. Jesse Gibson and his associates service department were astounded ighted. Cards are still being ordered ches who decided on a later date for ervance of Commitment Day. The of "ordered" cards is the more re- e when one remembers that the av- unday attendance in most of our s is about 25 per cent of the total ship.

(Bishop) W. E. Hammaker,
Denver, Colo.

p Springer Reports

New Year finds some, but only some, aps filled in the missionary line of the n Congo Mission. To Mulungwishi in came Mr. and Mrs. Deschacht, Bel- Both are carrying full schedules, teach- ench and in French. In March they ubstitute in another important place. going will mean greatly increased bur- n the already overwrought Bartletts nalleys and the African members of ff.

presence and services of two visiting from America made 1947 notable. In ccompanying Bishop and Mrs. Booth r area travels, came Bishop and Mrs. from New Orleans. The evening of rrival, at the home of Principal Bart- of us sat down at a long table; 14 African members of the staff and their It was a time of fine fellowship, and casion was especially appreciated by the s. Pentecost Sunday was a full one. Brooks preached forcefully. Then fol- the Communion, administered by sev- frican ministers along with three bish- he afternoon meeting merged from onies into a forum in which the Insti- tudents asked Bishop Brooks many tful and searching questions about his d work and opinions and about the people in America.

September came Professor and Mrs. A. Leslie, brought by Bishop and Mrs. on another trip by car through the They were on sabbatical leave from the University School of Theology, where l Booth had been a student under Pro- Leslie. This was the third of the four ence territories that they were able to They spent two weeks at the central g institution of each conference. He ourses on the prophets and the Psalms, rs. Leslie gave vivid accounts of visits Holy Land. They also visited most of ain stations and many villages.

ission, especially one out in the country, from stores and such town facilities, ly is a service station by the side of ad. It is readiness to be of service that on for missionaries the world around le of *Friend*.

(Bishop) John M. Springer,
Mulungwishi, via Elisabethville
Belgian Congo, Africa.

Zions Herald At Chicago

CLARENCE F. AVEY

Gains in every field of endeavor in the wide-spread educational program of The Methodist Church were reported to the annual meeting of the General Board of Education at its recent meeting, February 24-26, held in Chicago.

The description of the board's amazingly varied program, and the statistics of its progress were made available to members of the board in a volume which totalled nearly 200 pages of closely printed material. This booklet comprises a handbook on the work of Christian education as it is being carried on in Protestantism's largest denomination and is deserving of wide reading, even though it was provided for the attention of a small group.

An air of optimism prevailed throughout the meeting of the board, for the reports both of the past year and of the quadrennium were full of encouragement. Financially they reflected the most prosperous years that the nation has ever known, and in other aspects the increased spiritual momentum that has come to the church through the emphases of the four-year Crusade for Christ.

Laymen and pastors alike will rejoice to hear that there has been a 12 per cent increase in church school enrolment in the first three years of the Crusade for Christ, and a corresponding increase in average attendance of 14 per cent. Total enrolment in church schools of The Methodist Church as reported from annual conference figures for the year 1947 is 5,345,571, making a net gain for three years of 566,225. The past year alone has registered a gain of 194,878 enrolled. These gains are asserted to be the largest made by any denomination in America within the past 25 years.

The church schools furnish an extraordinary percentage of the funds for support of World Service, the figure for 1947 being $2,431,407, or 23 per cent of the total from all sources. Another astounding fact relates to the number of admissions to church membership from the ranks of the church schools. Of a total of 974,391 new members admitted from profession of faith and preparatory membership during the Crusade years of 1945, 1946, 1947, 53 per cent came out of the church schools. These facts, and others which might be set forth, underline the enormous importance of the church's program for children and youth.

Critical in the enterprise of Christian education is the editing and production of literature for the use of the many-sided educational activities of the church. The total content of these materials is shown when they are estimated to comprise annually a library of eighty volumes, each 300 pages in length, of entirely new materials. These publications are constantly being tested by reports and suggestions from the users, ineffective or overlapping numbers dropped and others added, as demand arises. Revisions are contemplated in several fields and new materials will be issued. A total of more than four and a half million copies of church school study and program materials are being supplied quarterly to the local churches according to recent figures.

The end of the war and the large increase of veteran enrolment in church-related colleges have created a strenuous situation, with enrolments rising from approximately 120,000 in 1940 to 180,000 in the Fall of 1947. About one-tenth of the students registered in colleges throughout the nation show preference for The Methodist Church. Ministering to the needs of these students is the Methodist Student Movement which seeks to undergird student thinking with a Christian philosophy of life and to keep the student related to his church. A new program initiated for the aid of high-grade students registered in Methodist colleges has been the granting of scholarships, in 1947 the total running to

(Continued on page 236)

A Proposed National Methodist Rural Policy

DAVID E. LINDSTROM

An increasing number of Methodist people—bishops, district superintendents, pastors, and lay men and women—are working for a positive national rural policy for The Methodist Church. Why? They realize that the roots of Methodism, its rural and especially its country churches, are drying up and passing out of existence, while other church bodies, such as the Catholic and the Southern Baptist, are *planting* churches in the countryside. They realize, too, how very dependent the future of Methodism is upon the strength of the church in rural areas. Our church membership, like our total population, depends for its future growth upon its growth in rural areas. From one-half to two-thirds of the future citizens and church members will come from rural areas. These facts are so well established as to be beyond question.

The Methodist Church is a rural church; more than half of its members and more than 75 per cent of its churches are in rural places of 2,500 population or less. It is second only to the Roman Catholic Church in number of members in the United States; and second only to the Southern Baptist Church in number of churches in rural areas. However, both the Catholic—traditionally an urban church—and the Baptist—traditionally an orthodox church—have positive rural policies, whereas the Methodist church policy, if there can be said to be one, is negative. This makes the work of church leaders in rural areas difficult and discouraging.

Some Fundamental Weaknesses

Why are Methodist churches losing out in rural areas? The popular notion is that there are too many small, ineffective churches of Methodism in rural communities. Underlying this fact are more fundamental weaknesses. Its ministers are poorly trained. Rural Methodist churches traditionally have been assigned the poorest ministers because they are the smallest. Salaries for Methodist ministers in rural areas have been notoriously low. Before the war the average salary for ministers in places under 2,500 population was around $1,000, including travel and similar non-living expenses, and such expenses have run as high as one-third of the total salary.

In the South Central Jurisdiction more than one-fourth of the pastoral charges are served by accepted supply pastors, men who cannot qualify for full membership in the conference, and almost all of these are serving rural churches. The practice, moreover, of assigning ministers each year has meant that most rural churches change ministers almost every year.

These and other negative Methodist policies have caused a constant "drift" of ministers to urban areas. There they can get salaries adequate to meet the needs of the family; there they find better living conditions; there they have status. Those who are unfortunate enough to be assigned to rural areas must suffer a lower status in the eyes of fellow ministers. If they continue to serve in rural churches they come to be looked upon as inferior. The result is that churches in rural areas have been losing prestige as well as actual membership.

Membership is lost every time a country church is closed. Many Methodist churches in the country and village are half filled on Sunday, their Sunday schools are attended by a sprinkling of children, and their week-day meetings have become completely inactive. The practice of assigning two, three, and as many as seven churches to a single pastor has grown so that many country and village churches now have no resident ministers; an increasing number are being served by student ministers and thus have only Sunday services. These churches have become the sorry stepping-stone for the training of ministers

The Homemaker's Corn

Mrs. Harry A. Burnham

Eternally the Same.

An old gentleman was looking over the years along which he ha eighty of them, and he voiced th sion: "Nothing is the same as it in the 'good old days.' Compe stifled initiative; divorce has rui life; the movies and the radio ha ated evenings at home with homem All we hear about now is possib actual evil in high places. I'm sic of the whole sordid mess."

There was a young clergyman in who had been a chaplain in the ly he said: "While our ship was way through the Southern Pac a young sailor lad and I stood by the boat. It was midnight. The sk tirely blacked out. We knew th man-made death—was imminent ment from the waters under us c air overhead. But up higher wer lasting stars. The great Southern looking down on us from its c station, eternal in the heavens. in grateful acknowledgement for which remain forever good and same."

One snowy February mornin phone bell rang and a familiar "I just wanted to tell you that song sparrow this morning. H rather solitary and a bit discoura was singing his old familiar so same."

Sometimes we look at the wr the picture of life and there i make us feel, with the psalmi are as a sparrow alone upon But I am sure that if the psalm tinued his story he would ha that the lone sparrow was sing familiar song; the same song tha the Lake of Galilee, and, perh Garden of Eden. Some things the same.

On a Wide Circuit

W. W. Reid

Fellowship in the Church

Someone once gave this for you are 35, associate with peo older than you—to gain wisdom have passed 35, associate with pe er than yourself — to keep pro

For some years I have been observer of a club whose sol ornithology. Young high scho men with gray hair mix togethe free fellowship. Are you interes Do you know birds? — there requirement for association. Yo discuss the "finds" of the chan They go on bird hikes to the

ds together. There is no boredom in each r's company: they speak the same lan-ge, experience the same enthusiasm, learn grow together. This, our educators tell is real education for all of life; and I ld add, the real way to understanding, dwill, and peace.

his process, at its best, is the program of Boy Scouts, and of the Girl Scouts, and similar groups. Once a Boy Scout has ed his lower ranks, his learning and his it-badge progress is in association with r men—men who are competent in vari-fields, men who have achieved, men who e the confidence of their communities, who gladly give of their time to boys. camping is for young and mature to-er; the "Father and Son dinner" is to g men and boys together for fellowship, understanding.

ll this is preliminary to saying that I with a great deal of question upon what ns to be a growing tendency to "segrega-" in the local church and perhaps in er church areas. There is segregation by and segregation by sex. Some of this oubtless made necessary by the numbers lved—but I think it is being overdone. re is a building of walls (I almost said iron curtains") between young and old oo many churches.

days when parent-child relationships are cerning educators and others, when social kers tell us that the drawing-off of adults armies and industries is a major cause uvenile delinquency, the church should d a pattern that studiously keeps youth adults from even knowing—much less erstanding—each other. Even in our small-hurches we now organize societies of pre-school age, high-school age, young peo-mothers, sewing enthusiasts, young mar-couples, etc.—and sometimes their in-sts are far from the main purpose of the rch. Is there no place where young and can work together for the building of Kingdom with the camaraderie of or-ologists, or the mutual helpfulness of its?

my own teen years, as a cub reporter, d the great privilege of friendship and wship with many men twenty to forty s my senior; and the church fathers in community early admitted me to the of-l board and to a place in their councils. se experiences—I have often said since ere more valuable to me than the years llege which came afterward. And I hope elders did not suffer in dignity or in yment from my company!

hat mutual association and interchange vet for the youth in every church—and their fathers and grandfathers. Who ed the more from that early exchange in temple—the Boy Jesus or the teachers doctors? Can't we break down these bar-in the church?

for urban areas. Yet many of the members in the urban areas get their early religious training in these rural churches.

If it is essential for the Catholic church to formulate a national rural policy, as has been done in most effective fashion, how much more important is it that The Methodist Church formulate a positive policy for the rural church. The Catholic church puts the kind of leadership in the rural church that will strengthen and build up the church. No time limit is set upon this task; the only consideration is that the church be built up; that Catholic families, who it is assured will have large numbers of children, will be given security on the land in the community, and this through the help and support of the church. Thus the Catholic church is avowedly out to Catholicize rural America. There is just as great reason for The Methodist Church, traditionally a rural church, to change its policy and to have a positive rural policy—one that is supported by the whole church, rural and urban. Methodists must stop the spiritual erosion going on in rural areas: this is of great importance not only to The Methodist Church but to all of Protestantism.

A great movement has been started and is well under way in The Methodist Church which is seeking to establish a national Methodist policy for the rural church. The essentials of the policy were hammered out at the first National Rural Life Conference ever held by The Methodist Church, which convened in Lincoln, Nebraska, in July 1947. It is significant that the conference was called by the Council of Bishops of The Methodist Church and was attended by more than 2,500 delegates and interested church leaders from every district of every conference in the United States. It is the voice of that conference that speaks in the following resolutions to the great General Conference of The Methodist Church convening in Boston in 1948.

The 14 points in the policy formulated at Lincoln cannot be stated here in terms of the Methodist Discipline. They have been so formulated and will be presented to the conference. Support for the points is needed by every delegate who is concerned for the future of The Methodist Church in America. All of the 14 points cannot be written into the Discipline, but they need the wholehearted support of the urban as well as of the rural leadership of The Methodist Church, if our church is to hold its place of leadership in Protestantism in America. The branches and leaves of the church will soon begin to wither if we neglect the tender fiber roots represented by our rural and country churches. It is proposed and strongly urged, therefore, that the following be adopted by the Methodist Conference in session at Boston in 1948:

Whereas The Methodist Church is, has been, and will continue to be deeply rooted in rural life; and

Whereas The Methodist Church is to a large extent dependent upon the strength of the church in rural areas for its total strength in America and the world;

Be it therefore resolved that The Methodist Church formulate and carry out a positive policy relating to the churches in rural areas. Such a policy should include:

I. Community cooperation (1) of Methodist churches in the larger community, so that the stronger may help the weak and the weak, being made strong, may insure greater strength to the whole church; (2) cooperation with other denominations in such an area so as to minimize competition and prevent community disintegration, placing winning souls for Christ first and denominationalism second; (3) working in terms of community needs with a pastor serving his community as well as his congregation, recognizing that the

(Continued on page 236)

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The Fifth Week In Lent

What kind of a victory do you want? If Lent is of value to the Christian, it ought to be a time when spiritual victories are contemplated, but the nature of those victories ought to be carefully considered. "He" and "she" for example, seek victories of late in the old favorite game of "Old Maid." "He" believes that the rules of the game should be followed and that victory should be obtained by getting rid of the card with the old maid on it. "She," on the other hand, works hard to keep the old maid card and is greatly offended if anybody takes that card away from her. "She" gets a victory by making her own rules, and "he" gets a victory by abiding by the rules of the game. The situation is confusing to the rest of the people who occasionally are allowed to play the game with them because it is obvious that "he" and "she" have differing concepts of victory.

The given factor in this situation, however, is the body of rules on how to play and what to expect from the game of Old Maid. The rules are clear, and all arguments to the contrary fail to shake the fact that "she" loses even though she *thinks* she has won!

Transferring this principle of Old Maid to economic, social, and personal victories it is equally clear that given factors and rules must be brought into the consideration. Is it a victory, for example, to assume that big profits in themselves constitute a victory? it a victory when uncrupulous politicians win e tions? Is it a victory when personal magnetism c similar attribute wins for you a position of advanta

The Christian looks at victory in the light of so simple rules. He begins to learn these rules from experiential practice of the teachings of Jesus. learns very quickly that selfishness is suicidal and t love is bound to create; he discovers that perso frustrations are not solved by cleverness, but by ho analysis and a subsequent operation of a Christian v The Christian who seeks a victory knows that th is no such thing as a final victory, but that one vic is simply part of a series of events leading to abun and productive living. The rules for his conduct come meaningful when they become part of trained personality; they become articulate whe seeks to do not his own will, but the will of his Fa

How Much Can Be Included?

The question of religious education and its rel to public education is more and more in the thin of Americans. Profound speeches, like that deli last week by Dr. F. Ernest Johnson before the A ican Association of School Administrators, are made everywhere and they all carry the same th we should have respect for the importance c ligion in education. Unfortunately the speech u ends just at that point, for when the educators discover just *how* they shall include religion in education, they are faced not only with the fac Roman Catholics, Protestants and Jews must b sidered, but also that a hundred and one sects lievers and non-believers have certain civil righ must not be violated.

It seems increasingly clear that the church synagogues must accept the fact that religio ucation is their job and theirs alone. How ca consistent with democracy if public education b a majority religious group and is forced the discriminate against a minority religious group? over, the basic issue of separation of church a cannot be ignored. After observing closely the ings of the released time program, whereby s are dismissed from public schools during scho for religious education, this editor has come conclusion that for all of the benefits of the p there are an equal number of faults.

Instead of turning over to public educat problem of providing ways and means for

us education of our children, why do we not the fact that this is our task and ours alone. Week- religious education ought to be included in church rams, but there is no valid reason why this cannot one after regular public school hours.

eligion and public education cannot mix in the pulsory framework of a public education curric- n; religion and public education can mix, how- , if the churches are contributing a sound program ducation which will reflect itself in terms of no- y of character among teachers and pupils.

People Like Stories

ne of the most popular columns in ZIONS HERALD Dr. William L. Stidger's "Getting a Kick out of ." People like these stories of fact and fancy be- e they always give color and drama to the pro- nd conceptions of our great faith. Probably no n in Protestantism has equalled Dr. Stidger in ducing the large number of stories which he has ten into his many books, newspaper and maga- articles.

ast month another bound volume of Dr. Stidger's ies appeared bearing the title, "Sermon Stories of h and Hope."* Preachers and laymen alike are al- ly buying the book because it is filled with some he best tales this "Minstrel of Methodism" has told. Many of the stories have appeared earlier ZIONS HERALD, for the author has long used his kly column in this publication to "try out" his ns. For that reason alone the readers of this paper be especially interested in this most recent collec- .

*Sermon Stories of Faith and Hope," by William Stidger, Abingdon-Cokesbury, Nashville, Tenn., e $1.50.

Alert Catholicism

ast week in Boston Archbishop Cushing held a holic Conference on Industrial Problems. It was ffair which made a significant contribution to the ific task of relating the Christian ethic to the prob- s of industrial relations. Its findings will be care- y studied by both management and labor. Central ll of the discussions was the fear of statism as over nst the fear of rugged individualism run wild; nomic and democratic planning was the alternative posed by the conference to conquer these two fears. ne phrase that was attractive in the conference "grass roots planning." This is a sound approach to the current clash between capital and labor, for it begins at the base of the pyramid. It means that labor is regarded as a partner in industry and not as a sub- servient nonentity. It implies that labor and capital meeting in council envision the overall task of in- dustry and accept mutual responsibility for produc- tion. The Rev. Joseph Donnelly, director of the Hart- ford Diocesan Labor Institute said of this "grass roots" concept: "A man who works in industry has a moral right to share in any decision of that industry that affects his security."

This is a sound approach, and most certainly is com- pletely consistent with what both Roman Catholics and Protestants believe concerning the kingdom of God. It is a democratic approach for it establishes eco- nomic cooperation on the basic principle of human dignity. This is a positive way to overcome the grow- ing menace of economic imperialism.

Fair Methodists Will Read It

The Methodist Federation for Social Action has been severely criticized by a number of Methodists for what a biased reporter reported to the nation con- cerning the Federation's Kansas City meeting last December. This editor does not believe that intelligent churchmen have paid too much attention to the rant- ings of that reporter, but agrees wholeheartedly with the strategy of the Federation in its answer to that reporter. The answer bears the heading "Press Re- ports Versus Facts." In the first column the reports of the press and their screaming headlines are listed, and in the second column the Federation lists the facts of what actually happened. Some of the contrasts are funny!

Fair-minded Methodists will secure copies of this report at once so that in the midst of the much- heated but little-lighted discussions throughout the church, they will have the facts. *The New York World Telegram* and its chief reporter, Mr. Frederick Woltman, had a choice headline on December 29th which read, "Minority Sings Red Hymns." The Fed- eration points out in its report that the *red* hymns were the following: "Faith of our Fathers," "In Christ There is No East or West," "Rise Up, O Men of God," "Once to Every Man and Nation," and "When Wilt Thou Save The People, O God of Mercy, When?" This is but one sample of why you should secure a copy of the report at once from The Methodist Fed- eration for Social Action, 150 Fifth Avenue, New York City 11, New York.

The Devaluation Of The Individual

CLIFFORD H. OSBORNE

A little over a year ago, *Time* told the story of Joseph Rogon, aged 61, who paid his rent, had a wife, three sons, and a button for 35 years' faithful service at the International Harvester Company in Chicago. A Polish immigrant, he spoke poor English. The night of February 7 he disappeared, being sought in vain by his wife and two sons in police stations, hospitals and morgues. They gave up looking, but two months later, John, the third son, returned from the Army, and commenced a new hunt through hospitals, flop houses, police stations, missions and morgues, finally fetching up in the Missing Persons Bureau, where he found a blurred photograph which bore his father's name but no address.

A file card indicated that Joseph Rogon had died of bronchial pneumonia in Chicago's Bridewell Prison Hospital on February 20. John Rogon set out to find his father's body, the trail "taking him through an incredible, criminal maze of official bungling and indifference." Joseph Rogon had been found bruised and dazed in a North Side gutter the night of February 7. No one knew whether he had been hit by a car or just fallen down. Before the police threw him into the lock-up he mumbled his name and address. No one attempted to notify his family. The next day he was fined $50 for disorderly conduct, and unable to pay, he was sent to the prison hospital, where he died. Still his family was not notified. Some time later in his search, John Rogon heard that his father's body was still at Chicago's "Illinois Demonstrators Co." which disposes of unidentified dead. Hurrying there, he was regretfully told by the clerk that the body had already been sold to the medical school of Northwestern University, dissected, and the parts cremated.

An exceptional case? Yes, but only in form and detail. In its callousness it is typical of what the 20th century civilization is doing to harmless individuals all over the world. One may think of the brutal treatment of civilian populations and displaced persons since V-E Day, and of the inhuman shuffling about since the war of prisoners of war. Claude Houghton points out in his recent novel, "Transformation Scene," that one of the marks of our age is that in the last twenty years the hitherto rare term "sadism" has become common coin. It is increasingly difficult for the individual to call his soul his own; his standing as a person is precarious; by the thousands he is slipping down the slot of anonymity. Of the several factors which are responsible for his devaluation here are three.

Statism

The first is "statism," under which the individual exists only for the state. It has grown mightily in our time, and although it bears differing labels, such as nationalism, fascism, communism, dictatorship and totalitarianism, it is described in these vivid terms:

> "The state . . . does everything, controls everything, and sends everything to perdition. . . . We are approaching the complete destruction of human personality. The state is the gigantic machine which swallows living men, and casts them forth again as dead ciphers."

The writer ought to know — he was Mussolini, before he became the infamous father of fascism!

It is all too easy to think of the plight of the helpless individual under totalitarianism abroad — in Italy, Germany, Spain, certain Latin-American lands, and especially now in Russia. Granted that under those systems the individual is much of a cipher, nevertheless, let us beware, lest under the mili-

Clergy Join Wallace

Harrisburg, Pa. (RNS) A num clergymen in the 18th Congressional of Dauphin-Cumberland-Leban Coun joined the third party movement of A. Wallace.

The Rev. Frederick D. Gholston, p the Mt. Olive Baptist church, Harrisbu been selected as a delegate to a con at York, Pa., March 7 at which a thir will be organized to support Wallace presidency in Pennsylvania.

The Rev. Edward S. Frey, of Trin theran church, Lemoyne, was active in tion of an executive committee for supporters in the 18th District and spokesman for the third party grou

Report Vs. Fact

It is a regrettable fact that from time some body singles out an in Methodist or group of Methodists a to launch an unfair attack. Metho not perfect and it should not be di find one with enough faults to mak cuse for an unfavorable story alm time, but it is most reprehensible w a story is flavored with gross misre tions and false interpretations. We r ticularly to reports circulated in the the recent meeting of the Methodis tion for Social Action which met in City. So vicious and unfounded w attacks that the executive committe federation has issued a document the matter for the sake of Methodists interested.

The federation is an unofficial Methodists interested in social action among its members some of th names in Methodism including bish isters and laymen. It was founded by such men as Bishop Herbert W Frank Mason North, writer of "Wh the Crowded Ways of Life." Our ow Wade is listed among its charter Most Methodists are familiar wit ganization and know it for exactly —a voluntary group of Methodists in social action, democraticallly who represent only themselves an presume to speak for the church ge

We list below some of the con the press about that meeting and futing or correcting them.

The Press Reported

"Minority sings red hymns"

The Facts Are

All hymns were taken from the Hymnal and included "Faith of Ou and "Rise Up O Men of God."

The Press Reported

"The great Methodist Church . . subjected to a notable indignity . called Methodist Federation for So . . . a national sounding board

s and fellow-travelers to expound the of the party line."

acts Are

e is not a single passage from a single made at the Convention or a single ion adopted which praises Commu- n the slightest degree. Moreover, there t a Communist at any time who par- d in the planning of the meeting. The ve committee planning the affair was up of well-known Methodist leaders ng Bishops Brashares, Oxnam, and an.

e federation for years has followed the unist party line on many issues."

acts Are

federation declares that it "fronts" for Communism nor Capitalism. Its ism" is Christianity. It represents the of honest men and women to find an solutions for pressing problems. At me the Soviet attacked Finland, the ion called for an embargo on Russia.

ress Reported

Rev. Jack McMichael, executive sec- of the Federation, is "a former youth in the Young Communist League."

acts Are

Rev. Jack McMichael, known to many an Methodists, is an ordained Method- nister, has never been a member of the Communist League or any other unist organization but was at one time an of the national student division of oung Men's Christian Association.

ress Reported

t the federation attacked America's n policy "and made a glowing defense ssia's." And that the Christmas story ed to justify an attack on the U.S. and ise the Soviet Union. This report was of an address by Mr. McMichael.

acts Are

lid not praise Russia or use the Christ- ory for that end. A Methodist reporter conference wrote that the Christmas vas "presented as the solution for na- and international tensions."

y similar quotations could be listed. ifficult to see how a more inaccurate angled job of reporting could have lone. Was it done deliberately and usly as a means of bringing pressure the federation or The Methodist h? One will have to draw his own con- s. To say the least it was "red-baiting" vorst.

rtunately these reports reached mil- people who used them to form their s. And they may never be any wiser. ately not all newspapers report or print isrepresentations but all are compelled r a loss of prestige because of the few . We are grateful to the federation for the challenge of these reports and d to do our small part in correcting impressions. —Editorial from *Michi- ristian Advocate.*

taristic influence of our post-war atmosphere, we in America put the state before the soul, the system before the individual. There are uncomfortable indications of this trend. One is the recent rash of patriotic witch-hunting. Another is our toying with universal military training. Another is our harnessing of scientists and their research of government control. Still another is the consequent endangering of our civil liberties, both openly and quietly.

However good may be our system of government, it is not good enough to rank its power above persons. No system is ever good enough for that. In the latter days we shall not be judged by the yard-stick of "American" or "un-American," but by "Christian" or "un-Christian." Which means that our civilization will be judged by our treatment of the individuals who compose it; as to whether they were treated as tools or fellowmen, as means to world power, or as brothers for whom Christ died.

Industrial Civilization

A second factor responsible for the devaluation of the individual is our industrial and economic structure. Nobody will question that many blessings have been brought to mankind as a whole by industry, but to multitudes of individuals it has brought great misery. J. Glover Johnson, in his "Highroads of the Universe," points out the tremendous irony of the year 1781. In that year Cornwallis surrendered at Yorktown, and in that year James Watt began manufacturing and selling the steam engine. That was only five years after the famous Preamble to the Declaration of Independence. Johnson says of 1781:

> "The year which made possible mankind's most enduring political democracy, gave birth to the Industrial Revolution, which has become the most enmeshing economic slavery man has ever known."

The sickening story of industrial warfare since that time is a long one, but let it just be indicated that at its heart has been a heartless attitude toward fellowman, expressed in exploiting him as a means of profit, and in the term "hands." In ancient Rome slaves were called "bodies." Have we progressed very much?

Until very recently, the hapless individual has taken the full force of bad working conditions, inadequate wages, long hours, and the manifold nightmare of unemployment through sickness and lay-offs. If industry had run a better household, the state would not have had to step in to temper a callous situation with industrial regulations and social security. And if we do not like some of labor's methods in industrial strife — where did labor learn them? If we deplore the contempt of some union bosses for their underlings, where did they learn that contempt? As long as industrial potential and economic power are ranked before persons, there cannot be industrial peace. The individual will never be given his true value until he is regarded by management and labor, by shop foreman and union boss, as the brother for whom Christ died.

Science

A third factor which has devalued the individual is two centuries of scientific thought and research. This may seem a strange thing to say, and certainly science has improved the lot of mankind in many respects. But science has not remained within the realm of natural forces and things.

It has turned its gaze on man himself, and up until very recently has passed a general verdict that man is a nonentity in the universe, a bio-chemical automaton. Just now the scientists are worried that this automaton can make atomic bombs, but it's a little late to start worrying. The fact is that the general attitude of science toward man is typified by an episode centuries ago in the life of the Protestant scholar, Muretus. He was an exile in Toulouse when he fell

Continued on page line here

(Continued on page 232)

PERSONS

The Rev. Dr. Harold R. Brennan, minister of St. Mark's Methodist Church in Rockville Centre, L. I., will be the speaker on young people's night at the Boston Methodist Social Union on March 15th. Dr. Brennan, a native of Newfoundland, is a graduate of Boston University School of Theology and has served Methodist churches throughout New England and New York.

Dr. Walter G. Muelder, dean of Boston University School of Theology, will debate with Lewis H. Weinstein on the subject of Universal Military Training at the meeting of the Charles Street Forum on March 21st. The forum is a series of public meetings held on Sunday afternoon at 4 p.m. at the Charles Street Meeting House, corner of Mt. Vernon Street in Boston.

The Rev. W. H. Easton, retired member of the New England Southern Conference now living in Boston, was given a surprise birthday party recently by the men and women of Mt. Vernon Congregational Church in Boston, where he was in charge of the adult Bible class for several years.

Bishop Newell S. Booth, resident in the Elisabethville Area of the African Central Conference, was the speaker at the union worship service of Methodists of South Hadley Falls, Fairview and Holyoke, Mass., on Sunday evening, Jan. 18th. The Rev. George Gutekunst was host pastor in the South Hadley Falls church. At the period of informal fellowship which followed the worship service Bishop Booth gave some penetrating insights into the personalities and work of the African people.

The ninth annual Lenten Institute on christian Education, which annually attracts approximately 600 clergy and lay leaders from all parts of Eastern Massachusetts, will be held Saturday afternoon opening at 1 p.m. at the Old South Church in Copley Square, Boston, March 13, 1948. The institute, which will include departmental conferences, group sessions, and an address by Dr. Forbes H. Norris, superintendent of the Winchester public schools, will be sponsored by the department of religious education of the Massachusetts Council of Churches and the Association of Professional Religious Educators of Greater Boston.

The Rev. Dr. Harold C. Case, minister of First Methodist Church, Pasadena, California will preach on Easter Sunday over Columbia's "Church of the Air." The service, originating in Station KNX, Los Angeles, will be heard at 10:30 EST. "A New Dawn" will be Dr. Case's subject. The Easter hymns and an anthem, "Hymn Exultant" (Clokey) will be sung by the First Church choir.

Bishop Fred Pierce Corson, resident in the Philadelphia Area, delivered the Glide Foundation Lectures at Asbury College and Theological Seminary during the week of Feb. 23rd. His subject was: "The Preacher's Parable."

The Third Annual Ecumenical Service under the auspices of the Boston Area Council of Churches will be held in Trinity Church, Boston, on Tuesday, March 16th, at 8:00 p.m. The Right Rev. Arne Fjellbu, Bishop of Trondheim, Norway, will be the speaker. The Baptist Interracial Choir will sing and there will be a processional of the ministers of all denominations. The public is invited.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston station WORL (950) for the last half of March, at 8:10 a. m.

March 15—The Rev. Arthur M. Fallon, Church of the Nazarene, Melrose.
March 16—The Rev. Livingstone H. Lomas, First Baptist Church, Needham.
March 17—The Rev. Jesse Cornelius, Tremont Street Methodist Church, Boston.
March 18—The Rev. Russell T. Loesch, Congregational Church, Melrose Highlands.
March 19—The Rev. Frank Peverley, Broadway Methodist Church, Somerville.
March 22—Dr. Paul E. Sheldon, Congregational Church, Reading. (for the entire Holy Week services)
March 29—The Rev. Wilson L. Lyon, Stanton Ave. Methodist Church, Dorchester.
March 30—The Rev. Douglass M. MacIntosh, Central Cong'l Church, Dorchester.
March 31—Miss Eugenia Helms, Director of Children's Settlement at Morgan Memorial.

New Jersey Schedule

The New Jersey Conference has scheduled a series of teachers' conferences for this winter and spring. Planned to reach church school workers in all the age group divisions, the conferences are geared to increase the effectiveness of those participating.

The youth workers' conference, first of the series, was held the third week in January, when special attention was given to teaching youth and how to develop Sunday evening programs.

Conferences for adult teachers and superintendents will be held in March and May. Dr. Charles E. Schofield, Nashville, Tenn., editor of adult publications, of the Editorial Division of the General Board of Education, will serve as resource persons for the former series, and Dr. Henry Johnson, guest professor of religious education at Yale University, will serve in the same capacity for the latter series.

Conferences for children's workers will be in the form of observation schools. Two will be held in the southern part of the conference and two in the northern, one each for the large and small churches.

Dean Fred G. Holloway of Dre ological Seminary was elected presi Drew University at a meeting of th of trustees in New York City, Feb. will succeed Dr. Arlo Ayres Brow request for retirement June 30 was by the trustees in October.

The winter season at Kents Hill, been perfect with enough soft powd to keep the skiers happy, and plenty weather to keep the hockey rink smoothly.

Nutley, N. J.—"Come and see hand what a fine educational job ou school is doing," is the invitation to members of the Vincent Methodis here. The church school is a very i part of the total church program Pa E. Miles tells his congregation, and be a good thing for every membe church to visit the school. "Come enroll in a class, and get someone to the church school with you."

St. Daniels Methodist Church, Ch the Rev. W. L. D. Lyght, pastor, re a drive to increase church school has been launched and the results encouraging. The pastor's serm greatly aided this program it is church is on the Wilmington Distr Delaware Conference.

The Rev Miller C. Lovett, m Hillside Methodist Church in Medf is recovering from a recent operat New England Deaconess Hospital

Mrs. Leopold A. Nies, widow of of the New England Conference, p in Framingham, Mass. on Mond 1st. Funeral services were held o March 2nd at Wesley Methodist Framingham, under the direction Ernest R. Case.

Oxnam Urges Confere

Boston (RNS) Methodist Bisho ley Oxnam of New York, appeal a meeting of religious leaders t problem of sectarian hostility."

Speaking at Ford Hall Forum that representatives of the three of these matters as friends."

"These are matters to be thou fought out," he declared.

"I think it would become s members of the Catholic hierar clared, "if they sat down to matters face to face with an e to solve the problem within th of the Constitution and our g religious freedom."

The Methodist leader asserted on three occasions suggested to inal Spellman, Catholic Archbis

l:, that members of the Catholic hierarchy ter with leaders of the Protestant and sh faiths for a solution of the problems ntolerance, and had received no response. arning to what he alleged to be an ef- to break down the wall separating rch and state, Bishop Oxnam asserted that public school "is our basic bulwark of ocracy."

To drain off vast sums for the support of arian education is so to weaken the pub- school as eventually to destroy it," he inued. "A score of competing sectarian ems in place of the public system would ously weaken democracy."

he Rev. Stephen H. Fritchman, for nine s director of American Unitarian Youth, ton, Massachusetts, and for five years ed- of the *Christian Register,* national Uni- an magazine, was installed as minister of First Unitarian Church of Los Angeles, 6 West 8th Street, on Sunday, March 7th.

Vord has been received of the death of Rev. Dr. Carl E. Downs, president of nuel Huston College, Austin, Texas. Dr. wns, a graduate of Boston University ool of Theology in the class of 1937, was own and beloved throughout New Eng- d. A more detailed notice will appear in uture issue of the HERALD.

Among the speakers appearing on the Sun- evening Lenten program at St. Paul's thodist Church in New Bedford, Mass., the Rev. J. Manley Shaw, minister of inity Methodist Church in New Bedford; Jesse Cornelius, a native of India; the v. Thomas R. Burns, minister of Union thodist Church in Fall River, Mass., and editor of ZIONS HERALD.

hode Island Controversy

OUTH KINGSTOWN, R. I. (RNS) This com- nity's squabble over released-time educa- in its high school flared a second time en the Curtis Corner Baptist Church voted to participate in the program inaugurated eral weeks ago.

Seven of the 16 churches here and in near- Narragansett have accepted the school mittee's offer of one 40-minute period a k for religious instruction in the high ool building. Two have rejected, the Peace e Congregational Church opposing the recently as an "alliance of church and e." No action has been taken by the re- ning seven.

n announcing the action of the Curtis ner Church, the Rev. Arthur George, tor, said:

I believe there are sufficient grounds to whether or not released-time education violation of the principle of separation church and state. Although it might appear to be but a minor infraction of this principle, it may be the opening of an even larger wedge."

The Rev. James E. Greenan, pastor of St. Francis Roman Catholic Church, one of the seven participating churches, said in his weekly parish bulletin that "If public school buildings should not be used by the churches to teach religion because they would be trespassing on town or state-owned property, then we simply must follow through logically and exclude the churches from every kind of building or service or facility which they are now enjoying at the expense of the community: the roads and sidewalks, the street-lighting, the fire department, the Scarbourough (state-owned public) bathing beach."

Among the churches participating are the Episcopal Church of the Ascension, whose rector, the Rev. John R. Wyatt, is school committee chairman; St. Philomena's Roman Catholic Church, Narragansett; the Episcopal Church in Narragansett; and the Kingston Congregational, Christ Methodist and Rockey Brook Advent Christian Churches in South Kingstown.

Headlines in Religion

A weekly roundup of religious news as reported by Dr. J. Edward Carothers, minister of Calvary Methodist Church, Albany, N. Y.

A bill has been introduced into the New York legislative machinery which calls for compulsory education in tolerance. This bill would require public and private schools in New York to offer courses in religious and racial tolerance.

Introduced by Assemblyman Max Turshen, the bill would amend the State Education Law and, in its own words, "seek to promote and encourage a spirit of religious and racial tolerance and to foster in the children of the state an understanding and appreciation of the contributions made to the growth, culture and development of the United States by the so-called minority peoples."

Authority to prescribe the courses of instruction would be given to the Board of Regents and all pupils over eight years of age would be required to take the courses offered if the bill is passed.

While the Methodists announced a gain of 500,000 students in their Sunday school enrolment last year, the Presbyterians launched a revolutionary curriculum for religious instruction. After seven years of study they have decided to abandon the traditional leaflets, quarterlies and pamphlets in favor of bound text-books which the pupil will use in the home. The pupil will own his books and over a period of years will accumulate a personal library of religious volumes.

In this way the Presbyterians expect to overcome the weakness of an educational program which presents a fragment here and there. They say this new set-up will provide a comprehensive viewpoint. They also insist that the children will find it easier to work with their parents in preparation of the classroom materials.

"The only safeguard against mounting religious controversy in our land is strict adherence by all religious organizations to the social and political philosophy set forth in the First Amendment to the Constitution." In these words Dr. Edwin McNeill Poteat explains the purpose of an organization he heads; an organization known as Protestants and Others United for Separation of Church and State.

Writing in the current issue of *The Churchman,* Dr. Poteat says, "The First Amendment is the strong bulwark of Roman Catholicism as well as of Protestantism. . . . It protects (both) against trespass by the state just as truly as it protects the state from erosion by the demands of religious bodies for special privilege." The First Amendment must be obeyed, he wrote, because it is the "wall that has protected church and state from injury to each other."

Although the Italian elections will not be held until April 18th, there is already a sharply drawn issue between the Roman Catholic Church and the Communists. Two weeks ago the Archbishop of Milan issued instructions to his priests saying that absolution should be refused to "Communists or members of other movements contrary to the Catholic religion." This action in Milan came the day after Pope Pius had said, "Despite false rumors that have been circulated, the doctrine of Christian truth and faith cannot be reconciled with materialistic maxims, support of which, whether one likes it or not and whether one knows it or not, means to desert the church and to cease being a Catholic."

Since these utterances of about two weeks ago, there have been numerous others which are similar to the one pronounced by the highest legislative and administrative body of the Roman Catholic Church—this body is known as the Sacred Consistorial Congregation and this week it informed all Italian Roman Catholics that they may vote only for those candidates who "respect and defend the rights of the church."

This position has been attacked by the communists as being a violation of the Italian election laws. Another reply is in the nature of an attempt to call a truce for the election period. This effort to secure a truce has the backing of a central committee composed of representatives of the major political parties.

Six Boston churches are planning a merger, but identity of the churches will not be made public until after the congregations have voted on the plan. The six churches involved represent four different denominations and their merger would, it is said, result in a more effective ministry to surrounding populations.

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Mar. 21.

MY RESPONSIBILITY FOR THE WORLD. LUKE 4:16-20. MARK 4:26-29.

Nazareth

Luke did some great reporting when he set down in simple words the story of the beginning of the public ministry of Jesus Christ in the little hill-town of Nazareth. "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." The tie back into the old Jewish faith was very significant. Jesus found the place in the book of the prophet Isaiah which described the task of the preacher of the new Gospel of the Son of God.

Strangely enough the heart of the task was human service. Not a word of theology or doctrine or great spiritual truth was spoken by Jesus in that eighteenth verse of the fourth chapter of Luke's Gospel. The new preacher was anointed by the Spirit of the Lord to preach the gospel to the poor, to heal the broken-hearted, to preach diliverance to the captives, to recover the sight to the blind and to set at liberty them that are bruised. What a license this was to preach the gospel. And what a gospel it was to preach. It is sorely needed in our torn and tattered world.

One of the most distressing things about organized religion as a means of spreading the gospel is the necessity for an enormous overhead. As a result there are many poor, unpromising, and needy fields virtually unoccupied by the church. The poor and blind and bruised and so called "marginal people" can't afford to pay the gospel carrying charges. Jesus read in the synagogue and "closed the book" and went out as a spearhead of a new Gospel. And Nazareth spurned the message of Jesus Christ because it was too simple and familiar for them to understand. Jesus was not a "big name" preacher in Nazareth.

"So Is The Kingdom of God"

Jesus brought a Gospel for World salvation. He finally charged his disciples with the mighty task of saving the whole world. But in Nazareth Jesus talked about the simplest forms of human service to be rendered in the most obscure and tiny places. Then to make plain the deepest truths in the simplest language, Jesus said, "So is the kingdom of God, as if a man should cast seed into the ground."

There is a danger in making this process of gospel seed-sowing too simple. Jesus was likening the kingdom of God to the process by which a farmer prepared the seed bed, sowed the good seed and reaped a harvest. This is man's part in spreading the gospel. Any farmer knows that the seed bed has to be thoroughly prepared and the seed selected with extreme care.

When you hear some of the chaff that is sown in the minds of devout people by some "simple gospel" preacher, there is a hope that some day we may have a spiritual seed test by which chaff can be detected.

The part God plays in getting His kingdom started on this earth is in keeping with the fixed laws of nature. Once the seed falls into the ground God gets in His work and the process goes on without man's help. So is the kingdom of God. God is not going to let the good spiritual seed die if man does his part. And the orderly growth of the seed proceeds according to the age long plan of "First the blade, then the ear, after that the full corn in the ear."

Just now the kingdom of God looks rather unpromising in some hard fields. This is all the more reason why good gospel farmers should take extreme care in selecting seed, go to great lengths in preparing the seed beds and be on the alert to gather a harvest for God at the first sign of ripening grain.

The Pastor Finds A Teache

Robert C. Enyart

"But Pastor, you just must find some to take those older children. I had 18 in little room yesterday. It is so crowded I so ly have room to walk! The children keep ing off those tippy chairs, and it see don't get much else done but pick ther When I tell a story to the older ones younger ones are doing everything else listening. When I tell a story to the you ones, the older ones are bored. There just too many, and the age range is great for one class. You must find an teacher."

The speaker was an elderly woman w few weeks before, had taken a strug Sunday school class, a combined class c ginners and primary. An ex-school te and a deeply consecrated one, she had pared and taught each lesson faithfully the children had swarmed in. Now she as much distressed over not giving ade attention to all who came as she had be first by the smallness of her class.

With a troubled look on his face the p said, "But, Mrs. Carr, I don't know wh get. I have talked with the church s superintendent, and gone over the membership and constituency list, nan name, but have no suggestions. Howe see the need and will continue to try."

The next day the pastor again through the membership and constit rolls. There were plenty of people should be doing something, but they too interested in things outside the ch Again he prayed God's help and went the lists once more. Finally he stopped a name, Dorothy Cranfill. She was a spl young housewife and a devout Christian

rothy was shy. He had stopped at her ne many times when he was looking for nebody to fill other positions of leadership had passed on because he had learned t she froze in her tracks when she under- k to lead in public and that she would no ger try. Now he thought, "perhaps she l not be so self-conscious in the presence children."

That afternoon the pastor knocked on rothy's door. "Dorothy, I have come to you to do something for God and the rch," he began, and told her of Mrs. r's over-sized class. "Will you teach the nary group?"

But Pastor, I just can't. I never taught body anything. I never had any training. on't know the first thing about it. I am I couldn't."

Dorothy, did you ever try?"

No, and I know that I shouldn't because ave not been trained for it!"

The pastor explained that while training very important, there were two qualifi- ons that were equally as important: (1) eacher must love God, and (2) a teacher st love the group with which she or he is king. And Dorothy met both, but she still urred.

fter considerable discussion, and a silent er, the pastor leaned forward and said, dare you to take that class for three ths. Will you take that dare, Dorothy?"

When you put it that way, I can only try. ill be ready to start next Sunday."

or Dorothy, teaching primary children a natural. The first Sunday she had six. ore three months were up she had an aver- attendance of 10. In a little over a year l attendance in both her class and the nners had leveled off to about 15. In less n two years the faithfulness of two teach- had increased attendance in that small day school by two dozen persons.

want to thank you for talking me into hing that class," said Dorothy to her or about 18 months after she had taken I have thoroughly enjoyed every minute t. And if you had allowed me to refuse ke it, I never could have known the joy erving God in this manner!"

edule Of Annual nferences

STOCKHOLM AREA

eden annual conference to be held in Gavle June 8-13, 1948.

nmark annual conference to be held in Randers June 16-20.

rway annual conference to be held in Halden June 22-27.

land Swedish prov. annual conference at Grankulla July 7-11.

land prov. annual conference at Kuopio uly 14-18.

e Northern Europe Central Conference s to be held in Bergen, Norway, Sep- ember 22 - 26, 1948.

Positive Protestantism

This is the third section of a radio address made by Bishop G. Bromley Oxnam over Manchester, N. H. Station WMUR on February 15th.

Protestants and Other Americans United for the Separation of Church and State believe in this separation. The Roman Catholic Church does not believe in the separation of church and state. I am sure that even the archbishop who says he is content with the present arrangement in the United States knows that the official position of his church is one that denounces the separation of church and state. That is too well known to be argued. It is in the official pronouncements of the Pope, in the official textbooks of the church. It is the official position of the church. We hold a different view. We believe that in the long run it is to the best advantage of all religious groups to have church and state separate.

What then do we mean by separation of church and state? Let us be clear in our use of words. We do not mean separation of religion and the state, nor separation of religion and politics, nor yet separation of the church and politics. We mean separation of *church* and *state* — a concept wholly different from any of those just mentioned. The church is the organized institution of religion, just as the state is the organized institution of political life. It is these two insituations which must be kept separate, according to our Constitution and our American tradition. But it is a separation which still leaves room for moral and spiritual interaction and responsiveness.

In what respect, then, are these institutions to be kept separate? The answer is that they are to be kept separate—completely separate—in their official or institutional functioning. The official functioning of the state must be kept separate from the official functioning of the church. There must be no entanglement of their respective processes by law or by the administration of law.

During recent months, there has been a definite attempt upon part of the Roman Catholic press and Roman Catholic scholars to discredit the American doctrine of the separation of church and state. The Supreme Court has said, "The First Amendment has erected a wall between church and state. This wall must be kept high and impregnable. We could not approve the slightest breach." It simply will not do for Archbishop Cushing to dodge the clear position of his own church on this matter. I know of no responsible Roman Catholic scholar who will deny that the official position of the Roman Catholic Church is one opposed to the separation of church and state.

Unfortunately, the Roman Catholic Church insists upon being both a church and a state. There is the Vatican Stote, and there is the Roman Catholic Church. The head of the church is also the head of the state. The Roman Catholic Church, therefore, must be given credit for its spiritual service as a church, and must be held responsible for its political bargains as a state.

Archbishop Ryan, Roman Catholic archbishop in Omaha, discussing the question of our governmental relations with the Vatican, wrote, "Though conscious of the religious power of the Pope, head of the Catholic Church, we (the people and the Government of the United States) have chosen to remain blind to the political power of the Pope, who is King. But is it the part of wisdom not to recognize the Papacy for what it is, despite any religious feelings to the contrary?" It is this very political power that has been and is being used to deny religious liberty that is of concern to Protestants. The archbishop continued, "The diplomatic history of modern Europe presents few, if any, examples of completely unselfish relationships between nations. When nations act,

(Continued on page 234)

Jesus And The Tax Question

ERNEST R. BROMLEY

Did Jesus pay taxes to the warring state, or did he refuse to pay? Did he, when asked the question, advise that taxes be paid to Rome, or did he forbid that they be paid?

The passage of Scripture concerning Jesus and the tax question is very familiar. It has been qoted for centuries as the final proof that Jesus advised not only that all taxes, no matter their use, be paid to the state upon demand, but also that he meant thereby to indicate that the state is divinely ordained and should always be accorded unequivocal obedience.

This dogma is taught universally. We were all brought up in it. For the most part it has been so acceptable that little has been done to challenge it, or even to question it. What happens when this dogma is challenged upon the basis that it is not a true rendition of the text in question will be demonstrated here:

Mark says that after the Temple-cleansing scene, the high priests and Scribes were furious, and cast about for a way of destroying Jesus:

> "They sent some Pharisees and Herodians to him to entrap him in argument. And they came and said unto him . . . 'Is it right to pay the poll tax to the emperor or not? Should we pay it, or refuse to pay it?' But he saw through their pretense, and said to them, 'Why do you put me to such a task?' " Mk. 12: 13-15.

Luke, speaking of the Scribes and Pharisees, said:

> "They kept watch of him, and set some spies who pretended to be honest men, to fasten on something he said, so that they might hand him over to the control and authority of the governor. . . . 'Is it right for us to pay taxes to the emperor or not?' But he detected their trickery." Lk. 20: 20-23.

Matthew, after saying that the Pharisees went and made a plot to entrap him, said they "sent their disciples to say unto him:"

> " 'Is it right to pay the poll tax to the emperor or not?' But he saw their malice, and said, 'Why do you put me to such a test, you hypocrites?' "

From the above quotations, which represent the total reference to the incident in question, three deductions may quickly be made:

(1) Jesus' attitude toward civil power can scarcely be determined from a single question concerning a poll tax, no matter what answer he gave.

(2) This question was asked simply as a catch-question by one of the most vicious groups of plotters (agents of Rome and priestly Judaism) that ever attacked Jesus. If Jesus had replied "No," he would have automatically been at the mercy of the Scribes and Pharisees. If he had said "Yes," he would have been at the mercy of the angry Zealots.

(3) It is easily recognizable that a decisive answer one way or the other could not have escaped misinterpretation, and would in all likelihood have been the cause of his death.

This may have been the tensest moment in Jesus' career. Even the cleansing of the Temple could not compare, for there he at least stood squarely on Jewish law and its protection. But in this instance a negative answer would have left him open to a criminal charge by Rome, with no protection from Jewish law.

When they sought "to fasten on something he said, so that they might hand him over to the control and authority of the governor," he "detected their trickery," and said, "Pay the emperor what belongs to the emperor, and pay God

Protestant Radio Commiss

Formal organization of the Prote Radio Commission, a cooperative societ major denominational and interdenon tional bodies, will take place March 1 New York City, it was announced rec in Grand Rapids, Michigan, by Dr. Ro Ross, general secretary of the Internati Council of Religious Education.

The commission will arrange national work programs, will deal with the FCC perform other functions to help church ers use radio more effectively.

One of the commission's first project cording to Dr. Ross, will be a major res study of religious radio that will enable to "redefine its viewpoints, appraise the of the churches and radio industry, and Protestant policies and programs with c and effectiveness. . . ."

The PRC preamble declares: "Radio increasingly significant instrument of the church must avail itself to prese message to the world. The church must with a united voice. A divided and co ing Christianity cannot bring a united The churches of America, conscious o call for a Protestant Radio Commissi unify and strengthen this essential min

Membership in the commission wil sist of denominations and interden tional agencies including the Interna Council of Religious Education, the F Council of Churches, Foreign Mission ference of North America, Home M Council of North America, United of Church Women, Missionary Ed Movement, Church World Service, and ican Bible Society.

Protestantism In Russian Areas

Buck Hill Falls, Pa. (RNS) The for Protestantism in Communist-do countries such as Czechoslovakia an gary is likely to be a major topic of di when the Pan-Presbyterian Alliance first meeting since 1937 in Geneva, land, next August, according to Dr F. Romig, newly-elected chairman Alliance's western section.

Dr. Romig, who is pastor of th End Collegiate Reformed church York City, was elected to succeed Dr. John W. Woodside, of Ottawa, at a three-day meeting here of the section, which comprises seven Pre and Reformed Church bodies in th States and Canada. The combined and eastern section of the Alliance more than 40,000,000 members of throughout the world holding the terian system.

Dr. Romig expressed the hope t bers of the eastern section would o Russian ideology by Christian livi "resolute adherence to their faitl than by denunciation. He said t

500,000 Czechs and Hungarians belong ther to Reformed or Presbyterian churches.

Our delegates to the Geneva meeting, Dr. omig added, can contribute little to the eneva meeting "in comparison with what e can learn from our brothers in the East ho have been through the school of suffering."

Other officers elected at the western section meeting, which was attended by 125 elegates, were: F. Scott Mackenzie, principal of the Presbyterian College of Montreal, ice chairman; the Rev. Dr. Roy E. Grace, of Upper Darby, Pa., recording secretary; and Robert C. Liggett, of Valley Forge, Pa., reasurer. Dr. William Barrow Pugh, stated lerk of the General Assembly of the Presbyterian Church in the U.S.A., continues as general secretary.

Among leading speakers at the meeting was the Rev. Dr. Bela Vasady, president of the Reformed theological seminary at Debrecen, Hungary, and at present visiting professor at Princeton theological seminary, who urged American churches to give "every possible type of assistance to the Hungarian churches."

He declared that Hungary is "the only country in the world where a real religious revival is taking place," despite the fact that political, ideological, economic and social tensions have created a situation "almost beyond endurance" and the Church must make new decisions every day.

Gilkey At Northfield

Pastors and other adults as well as youth leaders in Christian education will be interested to know that Dr. James Gordon Gilkey, minister of South Church, Congregational, Springfield, has been secured to teach his famous course, "A Modern Interpretation of Jesus" as a feature of the 1948 Northfield Conference of Religious Education.

Dr. Gilkey taught the course in Hartford, Connecticut, this winter, and comments are that it was a "tremendous interest getter and audience winner."

The course will be offered in two sections, one for adults and the other for young people.

Dr. Gilkey is a graduate of Harvard College and Union Theological Seminary in New York City. He has been pastor of South Church since 1917 and is well known both for his preaching and by his books. He is a specialist in life-situation preaching and no doubt those who take his course in Northfield will find both homiletical and personal values.

Since 1923, Dr. Gilkey has been broadcasting Sunday morning services. It was in 1927 that his first book of sermons was published. His parish has an active resident membership of about 1,400.

The 1948 Northfield Conference on Religious Education dates are July 14-23.

what belongs to God." What does this answer mean? To his hearers it meant nothing at all: "They were amazed and went away and left him."

This kind of answer is not capable of analysis. If we attempt to analyze it we get something like this: loyalty is due both to government and to God; but government and God are so separated that loyalty to government is in no way loyalty to God, and loyalty to God is in no way loyalty to government. We also go away amazed. Attempt to wrest a literal meaning from this answer is bound to end up in the ridiculous. All that Jesus meant to say was, "Decide this loyalty business yourselves."

The poll tax, to which his hecklers referred, was a tribute exacted by Rome of all Judeans, and had been in effect since 6 A.D. Jesus was not a Judean, and hence was not subject to it. For this reason the emphasis was put upon what "we" (Judeans) should do: "Should we pay, or refuse to pay it?"

Charge of Forbidding Payment

The list of changes lodged against Jesus by his accusers bears inspection: "They arose in a body and took him to Pilate, and they made this charge against him: "Here is a man whom we have found *misleading our nation,* and *forbidding the payment of taxes to the emperor,* and *claiming to be an annointed* king himself." (Italics mine, Lk. 23: 1,2.) Though Mark and Matthew refer to accusations and false witnesses, and John refers to criminal charges, Luke gives us the only list of specific charges which is available.

(1) Was Jesus misleading the nation? Certainly, if judged by Jewish Law, custom and belief. When asked if he were Messiah, he replied, "I am." This to the Jews was blasphemy against God and gross misleading of the nation.

(2) Did Jesus claim to be an annointed king? All four Gospels testify that he did not hesitate to pronounce himself king when the issue was forced. Any denial of his kingship would have been tantamount to a denial of his kingdom, the central message of his life and teaching.

(3) Did Jesus forbid payment of taxes to the emperor? This charge seems to indicate very strongly that he did forbid it. The fact that he was asked: "Is it right for us to pay taxes to the emperor or not?" only indicates that he was expected to answer "no." The fact that his answer was neither a "no" nor a "yes," gave room for an accusation that he forbade payment. Such an indecisive answer left him still open to the original suspicion. It is no wonder, then, that after considering the matter in private they decided to include among the other charges the charge of disloyalty to Rome on the grounds of forbidding tax payment. For if Jesus had only made a decisive answer of "yes," there would have been no ground nor reason upon which to advance such a charge.

Jews Believed Jesus Refused Taxes

Water, meat, salt, also tolls at bridges, harbors, etc., were subject to Roman taxation. There was also a road tax, a city tax, a house tax, as well as the poll tax. The fact that Jesus associated with those who exacted these taxes from the people fostered the suspicion that he was also on the side of Rome as against the people. There was widespread resentment in the province to subjugation by Rome; Jews claiming they wanted no foreign rulers. The violent resistance of the zealots against the 6 A.D. taxation of Quirinius is only one case in which paying of taxes to Rome was interpreted as slavery. It is not surprising that this hot-headed group of zealots was the cause of the uprising of 66 A.D., which ended in the destruction of Jerusalem and the Temple in the year 70 by the vastly superior Roman forces.

How much like the American Revolution this rejection of taxation without representation, and final revolt in arms, comes to look when the issues are

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Getting a Kick out of Life

William L. Stidger

Fun At Home

I always get a kick out of happy relationships between parents and children. This generation, it is my guess, has more comradeship and fun with its parents than mine did. That is all to the good. They have been through a lot of anxiety together.

In the home of Dr. Charles Rome, a great friend and trustee of Boston University, there are two boys. These youngsters are normal, laughing, American boys and, while they have respect for their parents, as all good Jewish boys do, there is no iron curtain between them.

Little Bobby Rome had worked at Filene's during the Christmas vacation and had done so well that he was given a five-day vacation, which he took on a skiing trip to New Hampshire. The family was happy to have him on that fine trip which he was taking with two school chums.

Bobby was to stay four days; but on the third one, his mother received a phone call from him, begging her to come up with him. "It's wonderful," he urged, enthusiastically, "you and Dad would really enjoy it!"

Mrs. Rome was flabbergasted at the invitation, and, of course, pleased as punch. She couldn't remember ever having had that kind of an invitation from her son, and so cordially extended. She stalled for time and finally said with as much appreciation as she could summon extemporaneously on the phone, "Oh, Bobby, it's nice of you to ask us up, and we appreciate the invitation. But it's a long trip for such a short time."

"Well, then, could you send me forty dollars?"

"Forty dollars?" That was a surprise, too. Esther Rome hemmed and hawed, stalling for more time to think what to say, when:

"Happy New Year!" burst over the phone. Bobby was back in Boston, having returned sooner than he had expected. It was just a joke on his mother. I like that fun loving spirit in children, especially when they share it with their parents.

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The Devaluation Of The Individual

(Continued on page 225)

ill. Sent to a pauper hospital, he overheard one physician saying to another in Latin: "Let us perform an experiment on this worthless fellow!" Muretus murmured softly, also in Latin: "Will you call worthless one for whom Christ died?" Because science has ranked technical power before persons, it has devalued the individual.

But science has also wandered off into the realms of philosophy and theology, falling into the very bad habit of rendering verdicts on the whole universe and its meaning. Until very recently its general attitude has been that it is an impersonal machine, or a field of forces. This has had a serious effect on the religious life of masses of people who have no idea what science is really about. It has robbed them of any sense of a Creator-God, to say nothing of a Father-God. Thus it has cut the root of the worth of persons. "The brother for whom Christ died"—what possible meaning can that have in a universe without a personal God?

We should realize that the eternal value of the individual does not come from Jefferson, nor from Greek democracy. It has a religious origin of great significance. Someone rece ly wrote:

"The more mature a man becomes, the more mellow and lovingly wise, the more sure he is that there is in every human being, irrespective of everything that he is or does, a core of worth, an inviolable center of significance."

That is finely said, but there is only c place where a person becomes as mature, mellow, as lovingly wise, as that—it is the main stream of our Jewish-Christian t dition. In particular do we owe our belief the sacredness of personality to Christ hims As J. A. Robertson truly said of him:

"He was not one who counted heads he saw souls. To him faces were no mere studies in physiognomy; they were histories of human lives . . . God's interest in the solitary individual—that is th holiest fact about Jesus' God."

When science is disrespectful not o towards man, but towards man's Crea then man's intrinsic value sinks into nc ingness. Then he is a nonentity, an orph a tool used by impersonal natural forces a by those of his kind who are stronger th he.

The men of science are now beginning look to the men of religion to save the civ zation they have helped build. They mi well! Would that the leaders of indu might do the same; would also that the r in high places of national authority mi follow suit.

I see no way whereby individual man be rescued from his fate, and re-valued as immortal soul, other than by the religion the lost sheep, the lost son, and the Sh herd-Savior who cares enough to go a them. Except by seeing how much it cost Christ to save us, how else are we going realize how great is the worth of every one of us in the eyes of God?

Miscellaneous Advertisemen

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irst Church, Boston

It will be one hundred and fifty-six years ext August since six men met in a home on hat is now North St. in the North End of oston and formed the First Methodist hurch. The various locations of this church e illustrative of the population shifts of owing Boston.

The North End is the site of Old Boston nd there the church had its beginning, be g located successively on what is now Han- ver Ave., North Bennett, and Hanover St. he influx of newer elements caused the old group to move inland and it was this novement of population that finally led to he location of First Church on Temple St. n the West End in 1873. One of the great- st periods of the church followed this move.

Soon, however, more population movement rought new difficulties. Great numbers of s loyal members moved into all the suburbs f Greater Boston helping in the formation nd growth of many outstanding Methodist hurches.

Through many years of discouragement, as he church passed from strength to weakness, was forced to make a great decision. Would follow the example of many other churches o located, close its doors, and move else- here or would it do the harder thing, ad st itself to the great, needy, changing, cos- opolitan population, dig in its roots, and re ain to serve? Thanks to a band of far- eing, self-sacrificing and courageous men nd women, it chose the latter course, hanged from the fine family church that it as to a seven-day-a-week institution, living serve God as it served the community.

For many years, there has been recognized e need of redecorating the beautiful interior the church. First the depression and then e World War forced postponement. Deeply are of the inadequacy of the present build- g for the type of program which the present y situation demands, the official board took tion as a post-war project to make plans r completely remodeling the whole struc- re to provide a plant, entirely modern and mpletely adapted to a city church program.

In the fall of 1946, a bill was introduced to the Massachusetts State Legislature to ovide for the building of a great and much eded office building; an addition to the esent State House. The bill recommended r this purpose the taking over of the whole ck on which the church stands. Facing this tastrophe necessitated the shelving of such remodeling program. Redecoration could hit no longer. Assured by the Governor of e Commonwealth, that no movement af- ting the church was to be anticipated thin the next six to eight years, a contract s let to the Belleau Metal Works of Salem do the work.

On the morning of Feb. 15th, a service of dedication was held to mark the comple- n of the project. The Rev. Dr. Willard C. Arnold, superintendent of the Boston District, preached the sermon on "The True Church." Many former members and friends returned to see the newly beautified auditorium and enjoy the fine fellowship of a real anniversary occasion.

At the present time, a survey is being made by the Department of Research and Planning of the Massachusetts Council of Churches under the supervision of the Rev. William J. Villaume. The survey will be exhaustive, entering into every phase of religious and social life in the West End. At its conclusion, definite recommendations will be forthcoming attempting to point out the program for united Protestantism in the years to come and in which First Church must play a pre dominant part. The Rev. Dr. Arthur D. Stroud is concluding his sixteenth year as the minister of the church.

Massachusetts Minister Son Honors Dad's 100th Birthday

BALDWIN, KAN.—The Rev. Henry I. Bailey of Lynn, Mass. joined his family here February 10 in celebrating his Methodist preacher father's 100th birthday.

The centenarian, the Rev. Dr. Charles William Bailey, has been a favorite with students of Baker University here. On his birthday he delivered an address to an overflow congregation, was visited by his bishop, and received messages from far and wide.

Dr. Bailey reads without glasses, engages in gardening and, until a year ago, drove his own car.

The New England minister is one of two preacher sons of the aged minister. The other is Dr. Fred Mark Bailey of Kirkwood, Mo. Another son, William A. Bailey is editor of the Kansas City Kansan, and serves the Methodist Church as a member of its Commission on Public Information.

National Family Week

National Family Week, the theme for which is "Christ the Center of Home Life," has been scheduled this year for May 2-9. The period includes the first and second Sunday in May and it is recommended by the Department of the Christian Family of the General Board of Education that ministers preach upon the theme for the week on May 2nd, and upon parental influence or family worship on Mother's Day, May 9th.

Many churches will hold a church family night during the week and in many communities there will be interdenominational meetings on family life. Adult classes and parents' groups will wish to meet during this time for special study groups and addresses on child care and other phases of family living. Some churches will begin a series of discussion groups for young people on preparation for marriage.

The Methodist Publishing House is making a special offer in connection with this emphasis on the home to those churches not now using *The Christian Home*. Beginning with the April issue this magazine will be enlarged from 48 to 64 pages without increase of price. Churches not now using *The Christian Home* can order the April-May-June quarter for half price—15 cents for the three months in groups of five or more. Home and Church Photoposters, 50 cents for a set of six, may also be ordered from the Publishing House.

During the spring quarter the emphasis of the Crusade for Christ will be upon getting adults into the church school. The Department of the Christian Family urges all church schools to plan a family visitation during this week to reach every family with the leaflet, "Christ the Center of Home Life," and to invite the entire family to attend church and church school.

The Department has prepared special materials for National Family Week, as follows: "Plans for National Family Week"—single copies free to pastors and church school officers and teachers; "Christ the Center of Home Life"—a picture leaflet for widespread distribution, 20 cents per dozen, 75 cents per hundred; and "Pages of Power"—for family worship, 10 cents each, $8.00 per hundred. Also for distribution is a National Family Week Packet, one to each church free. These materials may be ordered from the Service Department, 810 Broadway, Nashville 2, Tennessee.

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Positive Protestantism

(Continued from page 229)

they proceed on the well-known lines of quid pro quo. It is patently absurd to assume that Germany, France, and England now recognize the Vatican State for any high motives of Christian charity. If they give something, they expect something in return."

Precisely, precisely! And just what did Hitler get in return, and what did Mussolini get in return? What was given these dictators by the Vatican State, when the personal representative of the President to His Holiness the Pope was getting information for us? I do not know what Hitler got, what Mussolini got, but I am of the opinion our representative got what the Pope decided he might have; and had the Pope really desired the President to have important information necessary to avert war, to circumscribe war, or to make peace, it could have been sent to the President without establishing a relationship that no one doubts was set up as the prelude to formal recognition, and which by its very nature violates the American principle of the separation of church and state and just as truly endangers religious liberty.

We do not deny that the President has full right to send a representative to anyone or to any place to secure information which will enable him better to serve the people; but we do hold that to appoint an individual with the rank of Ambassador to the head of a church is to violate the principle of the separation of church and state. We have good reason to believe that this was but the first step toward diplomatic recognition of the Vatican and that this is one of the reasons why the counter-attack upon Protestant demands that this arrangement must be abandoned has been so bitter.

It is not a desire to be of spiritual service that underlies the demand for an ambassador at the Vatican. During recent months, I have read the scholarly volume published by the Catholic University Press entitled "United States Ministers to the Papal States, Instructions and Despatches, 1848-1868," edited with Introduction by Lee Francis Stock. One of the striking references on the first page of the Introduction is to the "liberal character of the reforms of the new pontiff"—Pius X. The first reform listed is "his release of political prisoners." That was not in the Middle Ages. The year was 1846. In those days, the Vatican actually ruled a state, had its soldiers, and its political prisoners.

We now have the spectacle of ambassadors to a state that is really but a state in name, representing their states to a person who is really the head of a church. This is to obliterate the line that we believe should separate church and state. James Buchanan wrote to Lewis Cass, Jr., in 1849, "It is only as a temporal Prince, exercising actual authority within his own Dominions, that the Government of the United States can have any relations with His Holiness." Technically, Pope today is the head of a state. But man Catholics insist that it is merely f it is not a state in the true sense of the t Then why have diplomatic relations the head of a church?

Many do not know that Mr. Myron Ta was not appointed by President Roosevel an ambassador to the Vatican. He was pointed as the personal representative of President, with the rank of ambassador His Holiness the Pope. And this was without confirmation by the Senate. H appointed to the Pope. Why not a repr tative to the Mohammedans, the Budd the Jews, the Lutherans? I rejoice that this matter was presented respectfull President Truman, we were given assu that the appointment was a temporar pedient to enable the President to mak fullest contribution in the peace settlem and that Mr. Taylor would be recalled early date.

(To Be Concluded Next Week)

Greeks Honor Oxnam

The Cross of the Grand Commande the Royal Order of Phoenix was pres to Bishop G. Bromley Oxnam of New by Ambassador Vassili Dendramis of C in a reception in the Greek Embassy, ington, D. C., last Friday morning, Ma

The decoration was conferred on Oxnam in recognition of his interest an vices to Greece by the late King of the enes, George II, its presentation having delayed because of the desire of bo former and the present Ambassador to it personally.

His Grace, the Archbishop Athenag the Greek Orthodox Church, witness ceremony. Bishop Oxnam, who adm the Methodist churches and instituti the New York Area, during his recen dency of the Federal Council of the Cl of Christ in America, visited His Gra Archbishop Damaskinos during his

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; And The Tax Question

(Continued from page 231)

out. Even the parallel to the master- of civil disobedience in the Boston rty, where the exorbitant tea tax was resisted, is supplied in the uprising Zealots in 6 A.D. Only the outcome victory for the one and defeat for er.

n the publican asked Peter, "Does naster pay the Temple tax?" Peter Yes." Apparently Jesus did pay this hich went to support the Temple in em. The notable thing is not that he tly was accustomed to pay the Temple t that there was a current belief that bably was opposed to paying it. Peter positive "Yes," to the publican, but proceeded to show Peter, when they rived at the house, that he had some ations about paying even this tax (col- by Rome), though they were not s enough to cause him to refuse pay- (Matt. 17: 24-27).

there were such serious question in mind about a relatively insignificant diture for Temple support, there may have been even greater question about of the more weighty taxes due directly ne.

e Temple tax was carried over from the nt days in the wilderness when one half was exacted from each person over y years of age, to be a "contribution to ord." (Ex. 30: 13-16). After the fall Temple, the Romans continued to levy ax for the support of the heathen temple piter Capitolanus in Rome. Even though in his "Primitive Christianity" strains ake Christians loyal to the Roman Gov- ent in every way, he had to affirm with illian that they drew the line at the ent of taxes to the support of heathen les. These taxes they definitely refused y. (Part 3, p. 326).

is poses the questions: If Jesus had been in this slightly later period, would he kept on paying the Temple tax, even gh it went to support heathen temples? the bulk of his followers, by refusing y, acting contrary to his will?

e conclusion may be drawn that Jesus' de toward paying taxes to Rome was different from that of the average Jew. gh early in his ministry he had cate- lly rejected the zealot's way of over- ing the Roman Empire by force, he by ans can be considered one to have ac- d oppression unquestioningly, as he is supposed by some to have done. When the Pharisees attempted to warn him that if he tarried at Jerusalem his life was in danger, "for Herod wants to kill you," his answer showed neither hesitancy, fear, nor submission. "Go and say to the fox, 'Here I am, driving out demons and performing cures.'" (Lk. 13: 32) The use of such a caustic metaphor to describe Herod Antipas may well have carried with it Jesus' real feeling for the skulking traits of the tetrarch of Galilee.

It has been emphasized by some that Jesus' choice of a publican as one of the Twelve proves his congeniality toward paying Roman taxes. It should be remembered, however, that offsetting this in the family of disciples was Simon the Zealot, also of the Twelve. The presence of the first no more marks Jesus a willing subject of Rome than the presence of the second marks him an armed resister to Rome.

To state that the tax-gatherers were unpopular is putting it mildly. They were hated, both because of what they represented and because their salary had to be whatever they could collect in excess of the total. Jesus was willing to run the risk of this association simply because he called all sinners to repentance, and would not exclude any professional group.

When some Pharisees, on one occasion, asked Jesus' disciples rudely, "Why does your master eat with tax-collectors and irreligious people?" Jesus overheard the jibe, left his eating and replied directly: "It is not well people, but the sick, who have to have the doctor."

The incident which called Mary and Joseph to Bethleham, as recorded in Luke 2, was a census for the purpose of taxation, ordered by the Emperor, Augustus Caesar, probably in the year 6 B.C. It is phenomenal that one whose birth in a Bethlehem manger was occasioned by his parents' sojourn to enroll for a tax to Caesar should a generation later be crucified in the same Judea under the charge of forbidding others to do likewise.

Give God Thy Conscience

The attempt to wrest from the passage concerning the tax question the proof that Jesus advocated payment of any and all taxes, and that he advocated thereby unquestioned obedience to civil authority no matter by whom or in what manner it was administered, is completely at variance with recorded fact. Such assertion is on the order of the theory that because Jesus cleared the Temple of beasts and men, both of whom were defiling it, he could be expected without question to sanction the mass annihilation of civilians by use of the atom bomb.

If it were possible to take the answer of Jesus as its proof-texters insist it should be, Jesus' fidelity was, and man's fidelity ought to be, first to the state and then to God; a fidelity in complete contradiction to the central New Testament teaching that in conformity to Christ a disciple must give allegiance first to God and then to man (Acts 5: 29). John Milton keenly observed the contradition, and replied, "'Give unto Caesar the things that are Caesar's and unto God the things that are God's,' does not say 'Give Caesar thy conscience.'"

Unchurched Vermonters

Morrisville, Vt.—"Something has to be done. Why, we discovered children within three and one-half miles of our church who have never been inside a church building of any kind, whose parents never have been reached by any kind of church organization!"

Such were the startling reports brought by some of the 69 lay visitors who took part in the church school visitation conducted by Puffer Methodist Church here. This small town church, settled in a mountain-rimmed area, has 339 active members.

The Rev. James A. Perry, superintendent of the Burlington District, writes the following account of the visitation campaign as reported to him by the Rev. Loren G. Heaton, pastor of Puffer church:

"We knew about 220 families in the township who considered themselves Methodists, but discovered that there were 132 families we didn't know about. Something had to be done, and under the leadership of Lawrence Gregory, church school superintendent; Bert Stancliffe, lay leader, and George Ward, active layman, something was done.

"The largest bus in town was chartered and for the past 16 weeks has brought in an average of more than 36 children every Sunday. The Sunday school pays the bill.

"Attendance has jumped from a weekly average of about 100 per Sunday, to an all time high of 178, and an average for the 16 weeks of about 147.

"With the increased membership there has arisen the need for more teachers. Superintendent Gregory has found six or eight excellent ones where there apparently were none before. Incidentally, not one of the church school teachers is under 21 years of age.

"These results didn't just happen," Mr. Heaton wrote. "They are the fruit of much careful, prayerful planning, organizing, carrying out and following up the work. And the end is not yet, for there are well over 300 children under high school age, for whom this church now knows it is responsible—well over a third of them still are unreached by any church or Sunday school. Plans now are being laid so that these, too, may be reached."

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The Methodist Committee for Overseas Relief announces an excellent initial response to the call of the Bishops for a million dollars in cash and a million pounds of relief supplies before May 1st. During December 1947 and January 1948 over $450,000 has been received in cash. In the same period 340,515 pounds of relief supplies were sent by Methodists to Church World Service Centers. Translated into action this means that hundreds of children who have had to stay from Sunday school and day school because they had no shoes to wear may now go; teachers with pupils too undernourished to learn will discover a new enthusiasm among their children; refugees living in mass-quarters which inevitably breed juvenile delinquency may find a new hope for healthier living; death may be challenged in such refugee camps as Hof-Meschendorf where 40 per cent of the children up to one year have died of starvation; the dreaded disease of tuberculosis now afflicting hundreds of thousands of children throughout the world will be halted and most important of all Christian leaders will be given a new hope and courage to carry on their work of physical and spiritual help because they know that Christians in America do care.

Such witness of Christian love can go forward only as Christians multiply what is now being done. Remember, a million dollars in cash and a million pounds in relief supplies before May 1st.

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Zions Herald At Chicago

(Continued from page 219)

467 in 79 schools, with an average expenditure of $317.85 per student.

It is possible to report only a few highlights out of a vast and detailed program such as was presented to the annual meeting of the Board of Education. An onlooker could not help but be impressed with the skill and competence of the division leaders, Drs. C. A. Bowen, H. W. McPherson, and J. Q. Schisler, and their many associates, as they guide an educational enterprise designed to reach into the lives of more than eight million Methodists. The needs are so great and the issues so critical that one does not wonder that these leaders feel that they are engaged in the church's supreme task.

A Proposed National Methodist Rural Policy

(Continued from page 221)

church must live and have its being in a community.

2. Effective training for ministers for rural life to the end that men will choose the rural as a life work and that the church will have trained men upon whom to draw for the important work in rural areas. To this end special courses should be encouraged in seminaries, church related colleges and colleges of agriculture, and preference for rural service should be given to men who have taken such courses.

3. Assignment of ministers to rural charges on the basis of spiritual, social, economic, and cultural needs of the rural community; on the basis of the fitness of the minister, with the help of the people, to meet these needs. This will require the making of assignments for an indefinite period and at the time the need arises, recognizing that charges in leadership will be required with changes in the conditions in the community. It is essential, therefore, that the policy of making appointments be changed so that appointments will be made outside of Conference time, thus assuring more carefully made assignments.

4. Financial support of ministers with salaries high enough to provide satisfactory living standards including education of children and other necessities, with adequate additional funds for travel and pastoral work. The policy of The Methodist Church should be to give equitable support to all of its ministers, whether in country or city.

5. Proper recognition for rural ministers, eliminating classification on the basis of size, location, and number of churches served. Rural areas should be given proportional distribution of assignments to boards, commissions, and committee-wide interests. This should apply to laymen as well as r

6. Democracy in church administr well as policy making. Laymen sh placed in control through congr meetings on policy, election as chai official boards and other administrati of the church; and they should be to participate more in the affairs church, in quarterly and annual co and by representation on the Cabine

7. Simplification of the organizatio smaller church to more adequately the business and program of the ch ognizing that different systems worked out for churches of vari Such a change should be made op the Discipline.

8. Change in church parish bou ganization to correspond to other co boundaries, insofar as possible, th made through careful study or s where churches should be, how ma should be, and whether they are in places. All available resources, ch state, should be used in such studi

9. Assistance to young couples Methodist Church to get establishe land or in small businesses in the co through a revolving loan of not $5,000,000, or use of present Confere or public or private resources, seek bearing not more than three per ce and home committees in the church nual conference composed of both women, to deal with these and othe relating to land policy and church such as helping incoming parishio farms in the community, aiding f working out father-son partnerships ing effective programs of steward church-owned as well as other far Lord's acre plans, should be auth the Discipline.

10. Changes to (1) give suppl Conference status after ten years (2) differentiating between studen and full-time supply pastors, and (a new and more suitable name positions.

11. Remove all possible means tion and discrimination, particular areas, by taking a courageously stand on racial, class, and cultu Careful provision should be mad grams of assimilation, protecting a lic or religious injustice or denial, sing ecumenical ideas as a long st breaking down class and racial

12. Strengthen the educational p

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e church by (1) recognizing the need for modern rural schools in a democracy and upporting the movement for reorganization, nd (2) taking steps to strengthen the regious education program of the church in e rural community.

13. Take full responsibility for the rural hurch and rural life throughout the world, or it is recognized that The Methodist hurch is fast becoming an ecumenical hurch. The future of world peace rests large- with the effectiveness of the church. Since he majority of the people of the world live n rural areas, the effectiveness of its work n the rural field must be given special atention.

14. Implement the rural policy and program of The Methodist Church on the nalional level by setting up the Inter-Board Committee on Town and Country Work to nclude two representatives from each jurisliction, one a rural layman and one a rural pastor, with the Executive of the Department of the Town and Country of the Board of Home Missions and Church Extension as the xecutive officer of this committee; and by giving adequate financial support to the work of the Town and Country Department, with ontinuation of special emphasis on its work or the coming quadrennium. Implement he rural policy otherwise by holding such national, regional, and other conferences and chools as shall be necessary to develop the ural work of The Methodist Church.

The Methodist Church is a great church n the United States and in the world. Its vork must be kept great. To keep the church reat, it must be deeply rooted in rural life. No issue is of greater importance than for a najor policy relating to the rural church o be lanuched by the 1948 Quadrennial Conference at its session in Boston. The turning point can and must be made from a egative to a positive rural policy for The Methodist Church.

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Planned Parenthood Program

A recent broadcast over New York station WNBC featuring an interview with Mrs. Alan Valentine, women's chairman of the Planned Parenthood Federation of America, and a young couple who spoke of the benefits that child spacing had brought to them and their three small children, caused immediate Roman Catholic reaction.

The program was conducted by the radio team of Tex McCrary and his wife, Jinx Falkenburg, at the opening of the Planned Parenthood campaign for $1,000,000. The response was such that Mr. McCrary was reported in the New York Times to have said, "We're going to have to put Father Gannon (the Rev. Robert Gannon, president of Fordham University) on another program right away in order to right ourselves. . . ."

The Rev. Franklin Koch, executive secretary of the Board of Social Missions of the United Lutheran Church in America, told the *New York Times,* "Both as a clergyman and as a director of church social work, I have seen too often the evils of unplanned parenthood and the burdens it places upon homes and society. Moreover I am a firm believer in those freedoms guaranteed us by the Constitution of the United States, including freedom of speech. I object strenuously to any attempt at censorship by the Roman Church of every favorable mention by press or radio of planned parenthood . . . surely, no one individual or group can be allowed to dictate what can be said in the press or over the air."

Said Dr. Theodore F. Savage, executive secretary, Presbytery of New York, and also chairman of the Special Radio Committee of the Presbyterian Church, USA, "Certainly great numbers of serious and high minded individuals of all faiths who are convinced of the wisdom of education in these matters have the right to hear a serious and noncontroversial presentation. Naturally, in a democracy, access to radio programs ought not be entirely on one side, but educational programs do not have to be answered immediately in a controversial spirit."

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Hospitals And Homes

Mary James Duner

CINCINNATI, OHIO — This city, known because of its topography, as the "Rome of America," was for the first time the scene of the annual convention of the National Association of Methodist Hospitals and Homes. Together these two agencies aid Methodism's more than 181 social welfare institutions in the field of survey, financial plans, personnel, public relations and general administration.

Under the presidency of Bishop Raymond J. Wade of Detroit, the 24-member Board of Hospitals and Homes met on Feb. 17th. The National Association of Hospitals and Homes, bringing together an impressive assemblage of more than 400 officials connected with the denomination's hospitals and homes, met February 18-19.

"Advance programs of building and expansion involving an expenditure of $53,060,000, of which $19,160,000 now is in hand, are under way in 88 institutions related to the Board to help meet the current pressing needs for health and welfare service," Dr. Karl P. Meister of Chicago, executive secretary, told the board members.

Total value of the 71 hospitals, 46 children's homes, 55 homes for the aged and 9 other institutions connected with the Board, Dr. Meister reported as $156,000,000. Their annual operating expenses, he said, were $42,849,377. In addition to those related to the Board of Hospitals and Homes, there are 70 similar Methodist institutions in the United States conducted by the Woman's Division of Christian Service.

Methodist hospitals ministered to nearly a million persons last year, Dr. Meister reported, providing 3,910,060 patient days in 11,563 beds. In Methodist children's homes, 5,373 boys and girls were provided for and homes for the aged accomodated 3,752. More than one thousand young people and others are housed in homes for young people and business women.

It was learned from the executive secretary's report that the free service rendered by Methodist institutions during the last year amounts to more than $3,000,000. Financial difficulties and help shortages, however, in not a few Methodist hospitals have compelled the temporary closing of whole floors and wards for lack of funds and personnel.

Referring to recent tendencies of Government to move farther into the welfare field, Dr. Meister said: "Those who deplore political action and control in the realm of human welfare cannot delay their own support for a stronger and enlarged program of church care. The church cannot turn from its opportunity to establish new agencies where need is urgent and still preserve its own life."

Among the proposals for advance suggested by Dr. Meister were the establishment of 25 rural health centers, 10 new child-caring agencies, a program of Methodist support for the general movement toward enlarged service to the chronically ill, and promotional aid for the recruitment of nursing and other hospital personnel. "Reports from 51 of our Methodist hospitals show 4,626 nurses in schools which could enroll 6,405," he said.

The late Bishop Bruce R. Baxter of Portland, Ore., episcopal representative of the Council of Bishops from the Western Jurisdiction, was commemorated at the opening session of the National Association of Hospitals and Homes convention, as was the late Dr. Albert G. Odell (M.D.) of Clifton Springs, N. Y., a member of 15 years standing. The Rev. Herman M. Wilson of Gaithersburg, Md., retiring president of the association, and superintendent of the Asbury Methodist Home, presided.

Meeting in general sessions and for specialized group discussions, convention delegates heard addresses on such subjects as the relation of the church to social philanthropic welfare, the difference between private charity and the state, and some wider implications of the healing ministry of the church. Speakers at the general sessions included Bishop G. Bromley Oxnam of New York; Arthur S. Flemming, Washington, D. C., of the United States Civil Service Commission, and Dr. Umphrey Lee of Dallas, Tex., president of Southern Methodist University. Speakers for the group sections were composed of specialists in the field.

Specialized interests were represented in the following groups: hospitals, homes for the aged, homes for children, conference chairmen, auxiliaries, trustees, deaconesses and homes for youth. They discussed current trends in hospital development; scholarships and loan funds for student nurses; the functions of the modern trustee; the conference board of hospitals and homes and its work; the hospital and its relation to the community; the value of volunteer nurses; the ho and its religious emphasis, and how to m employment in hospitals more attractive.

The board is working for expanded G ernment social security legislation which include church lay employees. If Cong fails to take such action, the board will s Methodist General Conference legisla towards this end. "The church cannot longer without making provision for secu in old age. Employees get it elsewhere, we can do no less for the personnel of own institutions and remain Christian," Meister stated.

A surprise feature was a fifteen-mi transcription of the voice of Bishop J. Somner of Germany, pleading for coop tion in the efforts of deaconesses and ot to rebuild and re-equip their war dama Methodist hospitals and homes.

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Warning On 'Rabble-Rousers'

NEW YORK (RNS) An attack on the Gerald B. Winrod and other "rabble-rou who "peddle a subversive doctrine whi neither Christian nor American" was here in a pamphlet published by the Ins for American Democracy, Inc., a no tarian educational organization.

Written by the Rev. William C. Kern the Protestant Episcopal Diocese of Ne N. J. and executive director of the Inst the pamphlet is entitled "A Warning t Reverend Clergy of America."

The pamphlet assails a booklet called secuted Preachers" which it said "purpor be a defense of the Gospel against Christ," published by Defender Public Wichita, Kan., which was founded by rod.

"So-called 'persecuted preachers' are ing more or less than the common, or garden variety of rabble-rousers who, the cloak of religion, peddle a sub doctrine which is neither Christia American," the Institute pamphlet de

Mr. Kernan wrote that Winrod dicted in 1942 and 1943 by the Federal Jury "on charges of conspiring to mine the morale of the armed force that in January, 1944, "he was one 29 individuals indicted on charges of to incite mutiny in the armed forces, the government of the United Stat set up a Nazi regime here."

The national board of sponsors of stitute for American Democracy inclu Henry Smith Leiper, secretary of th ican Committee for the World Co Churches; Roman Catholic Bishop J McCarthy of Portland, Maine; Bishop Henry Knox Sherrill of the P Episcopal Church; and Rabbi Wil Rosenblum of Temple Israel, Ne president of the Synagogue Council ica.

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Too, THE CHRISTIAN HOME carries a directive study course for parents' study groups and every church will be greatly benefited by organizing weekly discussion classes and using this material to stimulate interest and attendance.

THE CHRISTIAN HOME is issued monthly at 30 cents per quarter. Single copies may be sent to individual addresses for $1.50 per year.

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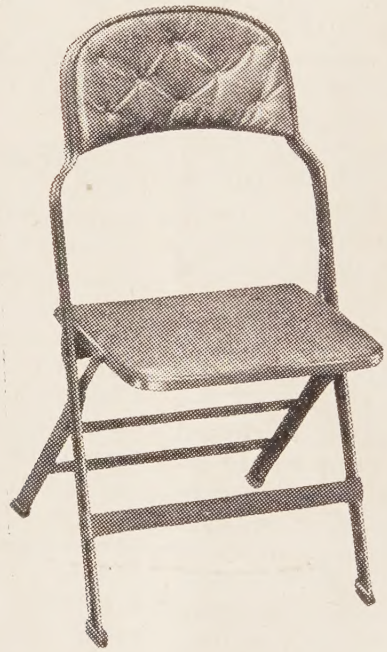

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